

RayzeBio Inc RYZB under CEO Ken Song



6		H	H	H		3	3	3		9
5		H	H	T		3	3	2		8
4		H	H	T		3	3	2		8
3		T	T	T		2	2	2		6
2		H	H	T		3	3	2		8
1		H	H	T		3	3	2		8

HEXAGRAM 23 – Po - Splitting Apart

Above KEN KEEPING STILL, MOUNTAIN
 Below K'UN THE RECEPTIVE, EARTH

The dark lines are about to

- mount upward and
- overthrow the last firm, light line by exerting a disintegrating influence on it.

The inferior, dark forces overcome what is superior and strong,

- not by direct means,
- but by undermining it gradually and imperceptibly, so that it finally collapses.

The lines of the hexagram

- present the **image** of a house, the top line being tile roof, and because the roof is being shattered
- the house **collapses**.

The hexagram belongs to the ninth month (October-November).

The yin power

- **pushes up** ever more powerfully and
- is about to **supplant** the yang power altogether.

THE JUDGMENT

SPLITTING APART.

It does not further one

To go anywhere.

This pictures a time when inferior people

- are pushing forward and
- are about to crowd out the few remaining strong and superior men.

Under these circumstances, which are due to the time, it is not favorable for the superior man to undertake anything.

The right behavior in such adverse times is to be deduced from

- the images and
- their attributes.
- The lower trigram stands for the earth,
 - whose attributes are docility and devotion.
- The upper trigram stands for the mountain,
 - whose attribute is stillness.

This suggests that one

- should submit to the bad time and
- remain quiet.

For it is a question not of man's doing but of time conditions, which, according to the laws of heaven, show an alternation of

- increase and decrease,
- fullness and emptiness.

It is impossible to counteract these conditions of the time.

Hence

it is not cowardice but wisdom to

- submit and
- avoid action.

THE IMAGE

The mountain rests on the earth: The image of SPLITTING APART.

Thus

those above can ensure their position
Only by giving generously to those below.

The mountain rests on the earth.

- When it is steep and narrow, lacking a broad base, it must topple over.
- Its position is strong only when it rises out of the earth
 - broad and great,
 - not proud and steep.

So likewise those who rule rest on the broad foundation of the people.

They too should be

- generous and
- benevolent,
like the earth that carries all.
- Then they will make their position
 - as secure
 - as a mountain is in its tranquility.

THE LINES

Six in the third place means:

He splits with them. No blame.

An individual finds himself in an **evil environment** to which
he is **committed** by external ties.

But

- he has an **inner relationship** with a superior man, and through this
- he **attains the stability** to free himself from the way of the inferior people around him.

This brings him into opposition to them of course, but that is not wrong.

0 Nine at the top means:

There is a large fruit still uneaten.

- The superior man **receives** a carriage.
- The house of the inferior man is **split apart**.

Here the splitting apart reaches its end.

When misfortune has spent itself, **better times return.**

The seed of the good remains and

it is just when

the fruit falls to the ground that
food sprouts anew from its seed.

The superior man again attains

influence and
effectiveness.

He is supported by public opinion as if in a carriage.

But the inferior man's wickedness is visited upon himself.
His house is split apart.
A law of nature is at work here.
Evil is not destructive to the good alone but inevitably destroys itself as well.
For evil, which lives solely by negation,
cannot continue to exist on its own strength alone.
The inferior man himself fares best when held under control by a superior man.

MOVING HEXAGRAM

HEXAGRAM 15 - Ch'ien - Modesty

Above K'UN THE RECEPTIVE, EARTH
Below KEN KEEPING STILL, MOUNTAIN

This hexagram is made up of the trigrams

- Ken, Keeping Still, mountain, and
- K'un.

The mountain is the youngest son of the Creative, the **representative** of heaven on earth.

It

- **dispenses** the blessings of heaven, the clouds and rain that gather round its summit, and thereafter
- **shines** forth radiant with heavenly light.

This shows

- **what** modesty is and
- **how** it functions in great and strong men.

K'un, the earth, stands above.

Lowliness is a quality of the earth:

this is the very reason why it appears in this hexagram as **exalted**,
by being placed **above** the mountain.

This shows how modesty functions in lowly, simple people: they are lifted up by it.

THE JUDGEMENT

MODESTY creates success.

The superior man carries things through.

It is the law of heaven

- **to make fullness empty and**
- **to make full what is modest;**
- when the sun is at its zenith,
 - it must, according to the law of heaven, **turn toward** its setting, and

- at its nadir
 - it rises toward a new dawn.

In obedience to the same law,
the moon

- when it is full begins to wane, and
- when empty of light it waxes again.

This heavenly law works itself out in the fates of men also.

It is the law of earth

- to alter the full and
- to contribute to the modest.
- High mountains are worn down by the waters, and
- the valleys are filled up.

It is the law of fate

- to undermine what is full and
- to prosper the modest.

And men also

- hate fullness and
- love the modest.

The destinies of men are subject to immutable laws that must fulfill themselves.

But

man has it in his power to shape his fate,

according as his behavior exposes him to the influence of benevolent or of destructive forces.

When

- a man holds a high position and is nevertheless modest,
- he shines with the light of wisdom;

if

- he is in a lowly position and is modest,
- he cannot be passed by.

Thus the superior man

- can carry out his work to the end
- without boasting of what he has achieved.

THE IMAGE

Within the earth, a mountain: The image Of MODESTY.

Thus the superior man

- reduces that which is too much, And
- augments that which is too little.

He

- weighs things and
- makes them equal.

The wealth of the earth in which a mountain is hidden is not visible to the eye, because the depths are offset by the height of the mountain.

Thus

high and low complement each other, and

the **result** is the plain.

Here an effect that it took a long time to achieve,
but that in the end seems easy of accomplishment and self-evident,
is used as the **image** of modesty.

The superior man does the same thing when he establishes order in the world;
he

- equalizes the extremes that are the source of social discontent and thereby
- creates just and equable conditions. 1